

The Olympia COMMUNARD

all power to the communes!

everything for everyone!

Dispatches from the Olympia Rail Blockade

Occupied Squaxin and Nisqually Land

Issue 1, November 27, 2017

INTRODUCTION

Eleven days on, the blockade of fracking proppants at the Olympia Port holds strong. The blockade has grown from a makeshift barricade of pallets and tarps to a large encampment, complete with barrel fires, tents, food, medical supplies, and plenty of literature. Punk shows, movie screenings, and skillshares take place frequently, transforming the space from a simple blockade to a small piece of a future world. The blockade is not activism; it is a different life, glimpsed briefly every time we share food, stare down the police, and make the survival of all a common responsibility.

This newsletter intends to be a record of the blockade--of the writings, events, and actions taking place near and far. As Olympia Stand tends increasingly towards the Olympia Commune--a liberated space of mutual aid and free association--we want to illustrate that transformation. This newsletter is not representative of the blockade as a whole. It is simply the perspective of some future possible world, glancing back at the collapse of this one and searching for the elements of redemption hidden therein.

SOLIDARITY VIA SABOTOAGE

Dear Olympia commune,

Standing in solidarity with your port blockade preventing the transport of fracking supplies we temporarily shutdown train lines throughout the larger oakland area by shorting the track circuits with jumper cables. Stay strong.

In every single town, Until every officer is down, Love and solidarity,

The Bay



DECOLONIZE TURTLE ISLAND

OLYMPIA-UNIST'OT'EN-GASPEISIE-SECWEPEMCULECW

For the last 10 days, an encampment has been blocking the train tracks that lead out of the Port of Olympia, preventing fracking proppants from being sent to North Dakota and Wyoming. In addition to standing in the way of capitalism and environmental destruction, the blockade has created an opening in which we can interact in new, liberated ways. We have made many new friends, deepened existing relationships, and experienced the joy in sharing our lives without regard for profit.

We wish to send greetings and express solidarity with Indigenous resistance to capitalist expansion across Turtle Island. From the lands of the Nisqually and Squaxin tribes, to the shores of the Wedzin Kwah on Unist'ot'en Territory, to the walls of the Tiny House Warriors of Secwepemc Territory, to the Mi'kmaq struggle on the Gaspésie Peninsula, we wish to acknowledge and honor those whose land we currently fight on and those who fight against the industrial mega-machine alongside us, near and far. Our fight against fracking proppants is also a fight against LNG pipelines, Keystone Oil, and many more; but more broadly the struggle against extractivist industry is a struggle against colonization.

A Freedom of Information Act request revealed that last year's week-long rail blockade cost oil giant Halliburton two fracking operations, and in turn Halliburton severed ties with the Port of Olympia. While we do not wish to see the Port of Olympia transition to some sort of greenwashed "progressive" capitalism -- merely polishing that giant turd of colonization -- we celebrate the sheer level of chaos and impact on Halliburton.

Sometimes it feels as though no attack on capitalism or the state will ever be enough to cause any real damage, but it's moments like these that remind us that the death machine is more vulnerable than we might think.

Warm greetings to everyone searching for the cracks in leviathan's armor.

For total freedom,

--some guests on the southern tip of the Salish Sea

"Last year's week-long rail blockade cost oil giant Halliburton two fracking operations, and in turn Halliburton severed ties with the Port of Olympia."

SHABBOS BEHIND THE BARRICADES

A year and a day since the eviction of last year's blockade of a train carrying fracking sand from the Port of Olympia.

I got home from work at 5pm and had about a million text messages all telling me the same thing: there's a fracking train blockade downtown. Same place as last year. Come down.

I was exhausted, cold, and wet from work, and had plans to do Shabbat with friends, but I wouldn't miss a railroad blockade for the world. "Shabbos at the blockade!", I told my friends. If stopping a train full of materials used in the destruction of the environment and genocide of Indigenous people isn't Tikkun Olam, I don't know what is.

I hopped in the shower, changed into dry clothes, grabbed an energy drink, and trekked downtown. The barricade on the tracks and around the camp was already big and sturdy when I got there, and through the night it continued to grow. Inside the camp I found a pop-up canopy with food, zines, and bedding, numerous tarps to keep off the perpetual Pacific Northwest rain, couches, a roaring barrel fire, and a shit-ton of people, many with faces covered. A local politician showed up and over half the encampment came to the front to heckle him by name until he left. Someone was playing Chumbawamba's "Anarchy" on a set of speakers. "This is incredible," I told my friends. "I'm never leaving Olympia again."

*"If stopping a train
full of materials used
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don't know what is"*



The atmosphere at the encampment was both festive and post-apocalyptic. Pizzas and pallets flowed in throughout the night. A truck or van would pull up with supplies and instantly a crowd of people would unload it and take materials where they were needed. People were playing chess and cards, dancing, fortifying and painting the barricades, snacking, talking to new and old friends. I was reminded of the stark contrast between the brutal grinding horror of trains, resource extraction, genocide, capitalism, and the state, and the joy of sharing, friendship, crime, and anarchy.

A crew of my friends showed up. We lit a pair of candlesticks stuck into the gravel, passed around a mini box of wine, and appropriated a cracker from the snack table to sing the blessings over the candles, wine, and challah. All around us people continued to move supplies, hang out with their friends, and fortify the barricade.

I moved the candles over next to the couches on the tracks where they were soon joined by more candles, then I went to warm up next to the fire.

There was a general assembly at some point that was far less excruciating than I expected. Although the discussion started with a lot of proposals for various committees and working groups that I largely tuned out, there ended up being good conversation about why demands are unnec-

essary and counter-productive. A "media representative" or "messaging group" proposal was shot down. Of course at some point there will probably be someone who claims to speak for the entire blockade, but there were many voices encouraging anyone who wants to write something about the blockade to do so autonomously. People were able to articulate that the media's job is to discredit the blockade no matter how unified or respectable of a message or demands are put forth. I think it's clear that the blockade exists to stop a train full of fracking materials. We don't need some sort of lowest common denominator list of demands or program or points of unity beyond that. Everyone has their own motivations for being here and that's fine – that's what gives us our strength. These critiques seemed well-received, the assembly didn't go on too long, and the debate didn't get particularly nasty or wingnutty.

I hung out for a little while after the assembly, but soon found myself falling asleep and went home. As of this writing the blockade still stands. If you can make it down there please do! We could always use more food, hot drinks, tarps, tools, first aid supplies, zines, and pallets, but mostly we need people, particularly early in the morning.

See you at the barricades!
-an anarchist



OLYMPIA COMMUNE MAKES DEMANDS

Dear City of Olympia,

some of us at the Olympia Commune have come to the understanding that “no demands” is an incoherent strategy which does not lend itself to “progress” or “results” with this bright, new understanding, we have investigated our desires and come up with some ideas about what we really want the result of this blockade to be.

our demands are innumerable; here are just a few:

1. make the port a beach again
2. blow up the sun
3. the complete destruction of time itself
4. a brick for every window
5. a wrecking ball
6. that, while science still exists, one of us be endowed with an Adamantium laced skeleton
7. a swift and brutal end to the exploitation commonly referred to as “science”
8. the destruction of all dams, and the return of the salmon
9. no motor boats ever again
10. that fascists and politicians spontaneously combust
11. compost the police
12. release of all prisoners and the Total Destruction of prison, in all of its forms
13. cessation of all space exploration
14. the return of the Tasmanian wolf, the aurochs, the dodo bird, the coral reefs, and all other creatures and habitats that have ceased to be
15. the wilderness
16. total freedom
- 17.
18. the liquidation of Pacific Union’s assets, to be equally distributed among all children
19. mandatory clown uniforms for all Olympia parking employees
20. that steve hall fight a bear

BLOCKADE THE CATASTROPHE, BUILD THE COMMUNE, DECOLONIZE TURTLE ISLAND: A CALL FOR SOLIDARITY ACTIONS

The Olympia Commune 2.0 is now in its third full day, and the blockade is holding strong. A reportback from the first day can be read on Puget Sound Anarchists, as well as texts from two fliers that have been handed out at camp.

Last year’s blockade of a fracking train in solidarity with Standing Rock lasted for seven days before it was evicted in an explosive street battle with the police. 12 people were arrested and are still dealing with the legal fallout.

This morning the local Olympian newspaper published a front page article about the blockade, claiming that there are in fact no fracking materials scheduled to be shipped out. The fact is that the fracking sands are still in the port, and have been getting shipped out continuously since last year, and whether or not a train loaded with fracking sands is imminently waiting to leave, any action that clogs the arteries of capitalism is an action in defense of the earth.

A white man in his 60’s, fired up from reading the Olympian article, showed up at camp this morning and tried to dismantle some of the barricade. A true garbage centrist, he claimed to be against pollution and understood that fracking poisons water, but just didn’t like that those darn kids were uglying up his town by throwing pallets on the train tracks. A group that included people in black and a middle-aged native woman in ceremonial dress confronted and de-escalated the man. He eventually left after shaking hands. A few hours later other angrier white men with work gloves tried to tear down the barricades and threatened to bring ten trucks

with plows on the front to drive through the barricade and destroy the camp. Red-faced with rage, they shouted “You have ten minutes!” and “You’re out of control!” at a crowd of people much calmer than them. The centrist antagonist-turned-frienemy returned and de-escalated the plow-truck angry men, eventually walking them away from the camp.

A little later, a crew of Indigenous folks from Tacoma came and offered a beautiful song and prayer. We gathered around barrel fires under makeshift tarps as the space was blessed with song and ceremony. They’re fighting a liquified natural gas pipeline in Tacoma, and said that a victory for us is a victory for them. A few hours later the main activity at the camp was a big native drum and singing circle by the entrance.

There were briefly a group of 8 police SUVs lurking around the camp with their lights on, taking pictures and generally being pig pieces of shit. Tensions rose as people inside prepared for the potential of an eviction, the ever present threat from our enemies in blue. After last year’s blockade the police chief Ronnie Roberts (the former Eugene police chief notable for his role in the crackdown on environmental and animal rights activists known as the Green Scare) voiced his desire that the Port of Olympia stop accepting fracking shipments because it undermines the public’s trust in law enforcement. But whatever his feelings on how to do good PR, the fact remains that the police are the defenders of capitalism. The police are the ones who make sure that Rainbow Ceramics can keep making money off of poisoning water and killing the earth. The police are the absolute enemy.

THIS IS A CALL TO ACTION – wherever you are, there is a frontline. The Leviathan is multifaceted and needs to be struck at in all ways. Any action that makes it harder for trains to move, for police to enforce law and order, for cameras to track enemies of the existent, for prisons to uphold white supremacy, for capitalism to atomize and isolate us, any action that delegitimizes the colonial occupation known as the United States, is an action that allows us to live. When we block the port we open up room to experiment with new, liberatory modes of existence. Let’s get started.

STOP THE TRAINS; BLOCK THE PORTS.

The Port of Olympia is full of fracking proppants, materials used for oil extraction across the country. Those proppants are shipped across the country to places like the Bakken oil field in North Dakota, the source of oil for the Dakota Access Pipeline. Last year, a train bound for North Dakota, loaded with proppants, was blocked in solidarity with Standing Rock, and against fossil fuel infrastructure. Now, one year later, we are blocking another train, also full of fracking proppants.

Last week, the Keystone XL pipeline leaked 200,000 gallons of oil in South Dakota. Pipelines leak and poison water supplies; oil from pipelines poisons our atmosphere. We will not let this train through. While others petition representatives and sign agreements, we prefer a simpler, more direct approach: if something is killing the planet, get in its way. Trains and ports are a vulnerable part of the fossil fuel infrastructure; they are the arteries of capitalism. If the trains don't move, if the ports don't function, then they can't export the oil. If the ships don't move, the capitalists lose profits. It's that simple. Infrastructure is power; if we want to dethrone capitalists and mad presidents, go after their infrastructure. If we want to slow climate disaster, go after their infrastructure. Stop the trains. Block the port.

Join us. Bring food, construction supplies and whatever you need to build a world worth living in.

7th & Jefferson. Or, wherever a railroad leaves a port.

...

The ocean is coming for us. The ocean, with all of its acidified rage, its dying coral reefs, its plummeting fish populations, its storms and floods. Thee fires are coming, too. Drought and heat bring us disastrous forest fires, worse every year. With hurricanes at sea and infernos on land, it is useless to pretend that everything is normal. Our way of life will change, whatever we believe. Even the much-acclaimed Paris Agreement is nothing but lip service—whether the US participates or not. The question is not whether the climate is changing, or whether this era will end—that question is resolved, and there is no going back. The question is, rather, what we will do about it? Will we continue drilling for oil, releasing more carbon into an already poisoned world? Will we continue to stand by while oil leaks from pipelines into our ground, our

water, our lives? Will we turn a blind eye and continue to live as though nothing has changed? Or will we stop the pipelines by whatever means we can? Will we keep the oil in the ground, keep the trains in their yards, the ships in their ports? Will we begin to build the means, relations, habits, and tools that we need to survive the coming floods?

There will be those who say we are not going through the appropriate channels; this is a democracy, they will say. But we are not concerned with their rules, their ideologies, their dialogue. We are only concerned with stopping the trains, with building our own lives as we wish them, in common. There will be those who call us violent. We might be, sometimes. But as hard as we might try, we could never be more violent than the everyday violence of the police, of poisoned water, of dying fish, of islands wrecked by hurricanes and abandoned to their fate. There will be those who say that we put others at risk without their consent. But we are already all at risk. Our existence is at risk, and our every day is a drudgery of work, meaningless relations mediated by our phones, policing ourselves so that the police don't do it for us, all while the endlessly variegated bounty of life on this planet slowly withers and dies. There will be those who ask what we want, what we believe in, why we do this, what are demands are. But the only demands that interest us are the demands our lives and ethics can make of us, that we can make of each other as friends and comrades. We don't say "we demand an end to fracking." Rather, we say: "the situation demands us to act." Our future survival demands that we act now. The joy that we find coming together by firelight, the collective power we discover when we stop trains and share food, demands that we defend ourselves. These demands are so much more interesting, so richly textured and immediate and woven into our lives, that any demands that one could make of a politician seem stale and lifeless. Our only demand is life itself, freed from police, oil, and work. And no one can grant that demand for us. We can only take it.

COMMUNE AGAINST CIVILIZATION

AN EXCERPT

COAST SALISH TERRITORY,

SQUAXIN AND NISQUALLY LAND

It's been one year since the Olympia railroad blockade of 2016 found itself growing for 7 rainy days and nights, prompted by solidarity actions with Standing Rock and eventually culminating in a fierce street fight with the police, while the baleful sound of the train whistle announced the resumption of business as usual. One year after this rupture, one revolution around the sun later, an assortment of the brave and the heartbroken, the tender and the enraged, are at it again. The hot, commu-

nal mess splayed across the train tracks has been resurrected, appearing again like a recurrent dream. Immediately, it feels like it never left us. Immediately we know that it never did.

This year, the festivity and rage happened to kick off on Nov.17th, at the same exact moment that the streets of Athens, Greece were erupting 6,000 miles away in fiery combat against the police, as anarchists and their friends observed (with riots) the 44th anniversary of the Athens Polytechnic university uprising that shook the Greek military dictatorship of 1967-1974, further catalyzing its decline. That upheaval, nearly half a century away now, saw a tank crash through the gates of the school, its drivers and their superiors perhaps knowing but not wanting to believe that their time had come. It was this cycle of events launched the Greek anarchist movement—pride and inspiration of anti-capitalist rebels the world over—into the contemporary era, swelling and bursting again in the generalized Greek insurrection of December, 2008 after 15-year-old Alexandros Grigoriopoulos was murdered in cold blood by police in the Exarchia neighborhood. We send warm greetings to the comrades on Greek territory. These nights still belong to Alexis.

Speaking of territory, this alleged place known as "Olympia" is nothing other than a fictional geopolitical entity. It's a cover. The spot was taken from its original inhabitants through a combination of lies and brute, genocidal force, its use denied to them or strictly regulated ever after through state machination and cynical capitalist maneuvering. Its non-human inhabitants silenced, exploited, and exterminated to the point of an eradication that is ongoing (while even among the privileged and pale-skinned the rates of cancer continue to climb). Its operations of surplus accumulation were achieved through the imposed grinding misery and racism of immigrant labor and the customs of sun-down towns. Like all the cities and towns of the Empire, it is an unliving monster, an aggregate of production and consumption whose perpetuation of its version of life is incidental to the continued mass extraction of resources and profit.

Contrary to the admonitions of those who would much rather see everything return to

“normal,” none of this is ancient history. In light of current events, and every new attack on the dispossessed, this past isn’t so very long gone at all. As we learned from Asheville, NC on May Day a few years ago and in innumerable clashes every since, the past doesn’t pass.

Full text available at pugetsoundanarchists.org

ATLANTA, GA: TWO GENTRIFYING BOUTIQUES VANDALIZED ON THANKSGIVING

Last night, on the early morning of November 23, we vandalized the veneer of two boutiques on Memorial Drive in the Cabbagetown neighborhood of Atlanta. We used a fire extinguisher filled with white paint to completely cover the glass windows of Sock Fancy (a designer sock company, complete with a sock vending machine), and Brother Moto (a specialty coffee shop, designer clothing boutique, and faux motorcycle co-operative.) Like many Atlanta neighborhoods, Cabbagetown was once a working class neighborhood comprised predominantly of workers from the old Cotton Mill, which has been transformed into expensive condominiums. On Memorial Drive, abandoned factories once decorated with iconic graffiti have been torn down and luxury condos and Sprouts (a “green” grocery store chain) are being built to replace them.

We used simple means to accomplish our task and we hope to see more free actions taken against gentrification and capitalist developments. We hope to continue cultivating a clear sense of possibilities in our neighborhoods and in our lives, to know what streets are unlit at night, which yards have fences, who will not snitch, and how far we can free ourselves from the soulless rhythms of the American way of life.

Greetings to the Olympia Stand and everyone living the good life.

HOW DO WE TURN OLYMPIA STAND INTO THE OLYMPIA COMMUNE?

It is worthwhile to consider the desired goals of the blockade, in order to give some clarity and direction to our activity at the camp. Is the goal to stop fracking and military equipment from moving through the port? Is the goal to clog an artery of a global regime of resource extraction and exploitation? Is the goal to create an autonomous power base, to enable us to seize control over our own lives and communities? For those interested in truly stopping the world that needs fracking, the answer is: all of the above and more. And as the Earth is being murdered in the name of profit, nothing short of a fundamental transformation in how society is organized is worthy of being taken seriously.

And so how do we grow the blockade into a model for how we want to live, how we want to treat each other, and how we want society to be organized? To a large extent this work has already begun in the camp. In order to build our collective power to resist the exploitation and ecocide of this world, we have to build the alternatives to sustain us. This is why the blockade has largely been recognized to have taken on the form and function of a commune. It is the natural structure that arises from a zone of collective care, which departs from the laws and logic of capitalism and the state. If the commune is the form that our transformative social organizations take, then we should ask ourselves in earnest: how do we expand the commune?

The question of sustaining and expanding the commune inevitably leads us to the issue of dealing with those who would crush this project before it begins.

How should we interact with the police? Dialog with the police is not desirable or

possible. The police have institutional power and we do not. Within the structure of this relationship, there is an inherent threat of violence that maintains this power imbalance. To put it bluntly, it is state violence that keeps us powerless. When the police come to “talk” with us, it is always with the end goal of neutralizing our resistance, with deadly violence if necessary. There can be no dialog when one party is pointing guns at the other. What is actually taking place when conversation is opened with the police is the beginning of our surrender.

If a fundamentally different world is what we desire, then we need a world free of the violent enforcers of the current social order. If we want the power to make the decisions which effect our lives, then we must confront state power. We must defeat the power of the police, to realize our desires for an autonomous and egalitarian world. To be against fracking necessarily means to be against the police. To believe that another world is possible is to believe that the police can be defeated.

With the question of establishing roles for police liaisons there lies a tension. The core of this tension seems to be whether we want specialized roles of potential de-escalation, or generalized roles of potential escalation. Of course there will likely not be consensus reached on this issue and so perhaps a better question is, how do we develop the nuance and collective intelligence capable of performing both of these roles in a decentralized and complementary manner?

These are only some of many questions that we will have to answer together but starting this dialog is worth the effort. We are attempting to build a new world.

Let’s care for each other! Let’s grow the commune! Let’s abolish the police!



TEXTING TIPS FOR THE BRAVE

GUIDELINES FOR USING SIGNAL

Signal is an amazing resource and a great tool for many groups of people to connect and communicate with each other. The intent and purpose of these groups can vary widely, from making dinner plans to organizing the next display of collective power. If you aren't already using signal, you should be!

But simply using Signal isn't enough to keep you and your friends safe. Our collective security is only as good as the individual with the least safe practices. So we outlined a few guidelines and protocols to help tighten your individual and collective practices.

When creating a new group

Be intentional about the purpose and who you add. Something to keep in mind before adding everyone on your contact list: you can't remove someone once they are a part of the loop without abandoning the thread entirely or asking them to leave. Folx will not be able to actively voice their concerns once the group has been created.

Consider what you would do with someone who gets unilaterally added at the beginning that maybe isn't double vouchable or that someone has concerns about. Also, don't add people to sensitive groups without getting their consent first.

After the group is created, state the purpose of group and take roll call right away. Roll call, (name, city, group, pronouns), should be completed before conversation begins.

Do not add new people to threads without asking group first, and give people a designated amount of time to be able to voice their concerns ie: 24 hrs., since many folx can not be active on their phones every minute of the day. Encouraging questions or elaboration about a proposed new member can help create a better dialog than simply saying "vouch."

Do a new roll call each time a new person is added so they know with whom they are talking.

Vouching

According to the dictionary, to vouch means "to support as being true, certain, reliable" or "to attest; guarantee; certify." In the political context, to vouch for someone means to state that you believe someone to be committed to the purpose of the group, trustworthy, reliable, and accountable.

Such "vouches" are important for groups of people working together who may not have previous experience working together, and require a certain level of trust and safety to comfortably and effectively work together. A vouching system allows 1 or more (the more the better) people to use the trust that they've earned from the group and extend it to someone they want to bring in. The necessity of vouches varies depending on what it is you are working on. Remember that a vouch is a personal reflection upon you, it is advised to not throw vouches around as it can undermine the safety, trust and cohesion of the group if it is an irresponsible vouch.

A vouch for if someone should be able to access a group's members, conversations, goals and objectives, should be considered within the context of the objectives and risk of the group. The other members of the groups are trusting you to use discerning judgement

when providing a vouch.

Some criteria that people have used for vouches include:

- Having met in person a certain number of times
- Have worked together on political projects for a certain period of time
- Knowing a certain number of people who have worked with the person for a certain period of time
- Knowing someone's strengths and weakness (personally and politically) and how they act under pressure or in the face of repression
- Knowing how someone responds to criticism or feedback and how well they hold themselves accountable for their behavior
- Knowing someone's extended family, childhood friends, and entire life story (just kidding...maybe...)

Vouches should be given for: people who you know and trust, who you know understands the objectives and degree of security required for the particular group, and who you know participates in solid security culture.

Vouches should not be given simply for "knowing they exist and do work" or "had a good conversation once or twice" though those things are a part of knowing and trusting someone.

The stringency of a vouch will vary based on the sensitivity of the information and the risks that the group is taking. If this is something you have not considered, please read up on security culture.

Whatever criteria or standard you use for vouching people, it is important that it be communicated to everyone in the group ahead of time, and that everyone is on the same page. Vouching is a word that gets thrown around often without elaboration, and people often have divergent ideas about what it means. Digital security is no substitute for relational security. All the security culture/infosec protocol in the world can't help you if one of the people you decide to trust with sensitive information turns out to be malicious, reckless, careless, or unaccountable.

Protocol & Etiquette

When installing Signal or getting a new phone number – inform groups beforehand so that they know to accept new security key. Or if you can't let them know before hand let them know immediately after. Depending on level of security, meet in person or send screen shots of security numbers to verify new security numbers.

When using an android, always have a password on Signal app and a timeout feature. Unfortunately iOS doesn't have this security feature yet. At a minimum, set a complex alphanumeric password for your entire phone. Shapes, patterns, and thumbprints/biometrics are not secure from a legal standpoint and the State can legally compel you to produce a thumbprint to access your data. Encrypt your phone as well.

Utilize the disappearing messages feature. Sometimes disappearing messages can get turned off automatically when someone reinstalls or a new person gets added. Make sure to reactivate disappearing messages.

Leave all groups and uninstall signal if you are attending an action or are in a situation that may lead to arrest and you have your phone with you. BUT... do not bring your personal phone into these situations if at

all possible. You can read more about the danger of bringing your phone to actions here and a guide to if you are arrested here.

Leave all groups and uninstall Signal if you are crossing an international border. Laws protecting you from searches and seizures generally don't apply at international borders. Strongly STRONGLY consider not taking your regular phone/tablet/laptop/etc. if you are traveling abroad.

If there is a security breach, such as if you are arrested with your phone or your home is raided, designate someone to start a new thread and leave the old one immediately (aka burn the thread). Make sure the threat is not transferred to the new loop. Designate one person to stay on the old thread to make sure everyone leaves. After you leave the thread, delete it. Delete threads regularly.

In case of a lost/stolen phone or police confiscation, report immediately to a person you are in a thread with for them to alert others that they need to ditch the old thread with your number and restart.

Checking in on Membership

Some groups are ephemeral and exist for a specific, short-term purpose and should be deleted after its purpose is complete. Groups that have an indefinite lifespan should regularly check in on membership to help eliminate loose ends.

Consider establishing requirements for checking-in/participating in the group discussion. Some groups regularly re-vouch their email lists or signal loops on a regular basis. Asking people to restate their interest in being on the list, and ensuring that no security concerns have arisen. Some groups may also choose to have requirements for people to check in or participate on a regular basis. Not hearing from someone for a certain designated period of time could indicate a security breach.

Remember: Sometimes even when people leave groups, they will continue to receive messages from the group (due to software glitches). If the groups information is sensitive, people leaving a group should be treated as a security breach and the thread should be burned.

Discussion of sensitive material – past, present, or future – should be only on a need to know basis, not an "I trust you" or "I think you're cool" basis. Bragging, gossiping, and rumoring about illegal activities are dangerous behaviors that have no place in our movements, much less our signal loops.

Planning of actions should occur face to face – never digitally. All digital security has weaknesses and vulnerabilities. The more you know the weakness and limitations of your digital security, the better you can protect yourself.

STAY INFORMED:

PUGETSOUNDANARCHISTS.ORG

ITSGOINGDOWN.ORG

TEXT "@OLYSTAND" TO 81010 FOR EMERGENCY ALERTS

email us: olycommunard@riseup.net